



Dies iras. Dies illa.
Solvat saeculum.
Tuis David com.

FLMAC.
09.

Our worthy Dean, our worthy Dean,
Than you a better ne'er has been;
Your judgements sane, your lectures clear—
Yet your exams we all do fear!



STREET SCENES IN SICILY.





VOL. XXXVII.

DECEMBER 8th, 1909.

No. 8.

The Nature and Growth of Schiller's Ideal of Culture.

(Dr. Karl Berger, Darmstadt.)

A GAIN—for the third time during the last half century—a Schiller anniversary gives the German nation occasion to do grateful homage to the genius of its poet. Two of these Schiller celebrations, that of 1859 and that of 1905, revealed most clearly how in different aspects, a genial nature may be of significance to changing generations: they indicate at the same time, climaxes and turning points of the effect of Schiller, they are an end and a beginning.

The centenary of 1859, born of the irresistible impulse of the nation towards political unity and freedom, was a political, national celebration; it was the expression of a longing which constrained the minds of all. Whilst all the members of a nation scattered about in space and vexed with dissensions felt themselves united in the name of the poet, as citizens of an ideal estate, his position was sealed as that of the national poet. That was the culmination of a development which had commenced as early as the thirties with the aspirations of the German citizen class. But so powerful was the impression made by that celebration that, as late as 1872, it could be described by Wilhelm Raabe in his "Dräumling," as the birth-hour of German unity. A new era had begun: of that men were certain. But with the fulfilment it brought, a new generation grew up, filled with new ideas, needs and aspirations. The ideals, of which Schiller had once been regarded as the champion and herald, had grown old; sentimental attachment to these ideals and the poet who proclaimed them were alike discredited. Thus the enthusiasm with which a former generation had greeted the name and moralisings of Schiller became the main cause that their sons turned away from him, that the leading spirits of a new view of the world and life compared his aphorisms to an out-of-date currency. This dislike and contempt now made it the vital question: whether the poet had other and weightier matter to offer than had been mainly demanded of him in the times of political distress and longing—matter which men were no longer compelled to demand of him in the same manner and in the same measure as before. In other words: Schiller had to maintain, in the face of one-sided admirers and superficial critics, his vitality for another generation, living under completely altered circumstances; this generation, again, had to be attracted to him and made sensible of his worth.

This is not the place to explain how it happened, how the poet who had been so long despised and misunderstood was delivered from the spell of false idealism,

sentimental arrogance and tough prejudice, traditional phrases of admiration and catch words of contempt. We have all of us experienced this fight round the name of Schiller: we all know the once current fable of the antiquated, outgrown, dead Schiller. Whilst this fable was still wide-spread in the morass of Philistinism, workmen were already engaged in erecting on towering eminence a new Schiller-monument, in laying the foundation for a new conception and revival of the total personality of the poet. The times became ripe for a Schiller renaissance, and at last, in the May of 1905, the joyful tribute of a whole nation to the risen poet sealed and confirmed for the market-place, what scholars in quiet study had long known and asserted: the centenary of his death transformed itself into a celebration of the victory of the hero who once again through the power of mind had overcome the resistance of an obtuse world.

That, too, was an end and beginning! Since that centenary it has been deeply imprinted on the general consciousness, or at least it should have been, that no one can any longer attain his Schiller-majority by merely retailing the life-work of this mighty poet and seer in catch-words and moral snippets; rather the effort must be to understand him in the completeness and unity of his being and his endeavours, as man as thinker and as poet. And it is precisely at that point where preceding generations have been completely lacking in sympathy with his ideas, that our appropriation of them must begin: to the present age he is, and to posterity he will be of infinite importance as the herald and exponent of a culture based upon beauty and tragedy, as tutor and leader in the cultivation of personality. One of the main currents of thought of our times inclines to his view on this last point and it could not but be deepened and gain impetus by absorbing Schiller's ideas.

That the ideal of culture which this son of the 18th century set up for his contemporaries and for posterity has lost nothing of its significance, nay—that it is indeed to-day more “actual” than in the days of the French Revolution will be at once evident from an account of its origin and its nature. The problem of culture and education is for us citizens of the 20th century not less important, indeed is almost a more “burning” question than for the society of the 18th century. It is true that in the age of “Enlightenment” and of “Storm and Stress,” in contrast with the much belauded “Present Day,” nothing could count on universal sympathy to the same extent as this very subject of culture and education. Especially Rousseau in his didactic novel “Emil” (1762) stirred up the feelings of his contemporaries, and it was precisely in Germany that, since then the noblest and most vigorous minds had exerted themselves with passionate zeal to find a solution of the question: how can a new man be trained for a new time? In this century of specialists and speculation, of universal provision by the state for all its members, we have become unused to the interest to which their poets and thinkers like Lessing, Wieland, Herder, Goethe, Schiller, Jean Fichte, Pestalozzie, not to speak of others, directed their creative energy.

Of them all, none has seized more keenly on the essential points of the problem, none has undertaken the task of culture, as it presented itself to the thought of the 18th century, so thoroughly, so vividly and convincingly as Schiller. The task was to reunite the two sides in an opposition, which modern development

threatened to separate still further; to bring about a compromise between nature and spirit, necessity and freedom, mechanism and inner sense, scientific explanation of the phenomena of life and estimation of the values of life when considered in relation to feeling, between external possessions and inner needs: the task was to restore that unity which life itself had split up into contrasts. None was qualified to the same degree as Schiller to solve this problem because it was, at the same time, the problem of his own intellectual self-realization, of his own nature as man and artist, because the answer came to him from his own personal experience. "As born dramatist in whom the feeling for opposition is naturally more intense than in other men," he felt, even in youth, with especial keenness, all the contrasts which force themselves on thought, all the contradictions of life which can torment a passionate heart. His critical intellect, prone to analysis, made essay of its strength on the most difficult and most universal problems of philosophy. As a young student of medicine he sees the world cleft into two great provinces, mind and matter; powerful forces—he feels this deeply—strive for the possession of the human soul. But his vigorous affirmation of life will not allow any wavering between such contrasts; the great longing of the artist-soul, the longing for harmony, compels him to blend what is divided, to reconcile what is hostile. Therefore, absolutely convinced of the unity of his own nature, he reveals, right at the outset of his journey in his dissertation, where he investigates the connection between the two natures in man—the idea of the unity of mind and matter as a first requirement of the will striving after perfection." But the contrasts whose reconciliation is, theoretically, already anticipated by the young thinker, have yet to fight long and violent struggles in his actual life. From the blissful harmony which hovers before his vision and his longing, his soul is as yet far removed. The powerful will, which is innate in him, is as yet dominated by the unbridled passion of sensation; and this it is which urges him into the battles of his youth. Thus he vacillates between stoic praise of virtue and epicurean desire of pleasure, between idealistic joy of living and materialistic despondency, between infatuation with the world and horror at it. The lyrics of his youth, with their exaggerated sentimentalism, and many of his earlier dramatic characters testify to painful doubtings and fierce revoltings within him. When he has to tear himself away from his home and abandon what was dearest to him, he enters a chequered and productive life; and here, too, the schism in his soul remains unhealed. But the best that is in him may be lost unless inner equilibrium is restored. Unless he ceases his infuriated attacks on the existing order of things and abandons his attitude of pure negation, foiled though his youthful revellings in idealism may have been. Fate puts the homeless wanderer under a harsh schoolmaster. A transformation sets in, through which he nevertheless remains true to himself and his own nature. In all the deceptions of life he retains confidence in his real calling, belief in the worth and dignity of his art.

This enthusiasm never fails to buoy him up, and united with inexorable self-criticism, reveals to him a sublime goal for his strivings after self-perfection. From a dreamy view of the world and life, from the vague longing for freedom and happiness he turns to ideals which assume more and more decidedly positive

content; the will to judge the world is changed into the will to serve the true aims of humanity, to collaborate in the realization of nobler conditions, worthier of humanity. Not destruction but construction is now his watchword—he recognises that all human relations are determined historically and naturally. Thus there constantly emerges from the ever-changing flux of his opinions that one early-conceived idea, the firm conviction which defies all the storms of life and surgings of doubt, that a harmonic of the sensuous and intellectual in man is possible, and that the feeling of beauty effects this “intermediate state,” that art can elevate man from the one sided, dissipating tendencies of the common-place into a higher sphere of purer humanity.

Here, too, we have a blending of contrasts: Rousseau's worship of nature, its attention fixed on the past, has united with the teaching of Montesquier, pointing forward to the blessings of increasing culture. And a new element is added: the study of the classics, the enthusiasm for the ideal of humanity and art resuscitated by Winkelmann. A vague presentiment of the mind-ennobling influence of a “Greek ram” has already filled the young poet-philosopher, now he fancies he sees in classic humanity an historic realization of his old longing for harmony. Classic art shines before him in its “naivete” but he cannot therefore deny the “sentimental” modern art, his own kind. A new hiatus arises from the feeling of contrast between our own atheised age and the harmonious world of beauty of the Greeks. But the image of the ancient world becomes for the poet who, in his “*Gods of Greece*,” laments the loss of the paradise of childhood, the comforting symbol of an idea, a justification of the ideal striving, which impels him, himself: before his mind stands the image of a humanity in which all sensuous and intellectual forces act in free and beautiful equilibrium—to strive after this ideal becomes henceforward the task of his life and his art. But he cannot conceive this, his life and work, otherwise than in relation to the whole; the social trait in his character and all questions concerning the nature and value of his art, point him to the life and development of society. The whole trend of thought of the young Schiller comes, for the time being, to a close in that poem which contains the philosophical confession “*The Artists*.” Beauty is glorified as the beginning, aim and completion of all intellectual and moral culture, art in its royal, independent dignity is created one of the great powers by the side of morality and science. A double task is thus appointed for art, and it must fulfil; by its own means: education for which beauty is both means and end.

After Schiller has thus with prophetic fury, seized upon the ultimate goal of his life's work, he prepares himself by more thorough self-discipline to carry out that work. For the poet, as Schiller tells us in his criticism of Bürger's poems, can give us nothing but his personality. This personality must, therefore, be worthy of “being revealed to contemporaries and posterity”: the true artist will first perfect himself before he undertakes to produce what is perfect. The ennobling, purifying, perfecting of the poet's personality—this task occupies henceforward the central position in Schiller's scheme. Thus he “lives” his idea of personal culture before he establishes it scientifically and proclaims it as an evangelium to mankind. He realised in himself what he undertakes to teach: with his whole strength he arrays himself in the service of his great ideas. Thus

we understand that the significance of his ideal, which for him was a personal experience, cannot be valued by purely theoretic standards.

We cannot follow the poet-philosopher through all the ramifications of his idea of the development of personality. From "The Artists" his task is firmly settled: what, in that poem, he proclaimed dogmatically from deepest personal experience, now becomes for him a problem for penetrating thought, what with a bold flight of fancy he envisaged as a whole, must be analysed and critically understood, in order to attain a higher unity of contrasts, a complete view of the world and life; to foreboding belief must be given the immutable certainty of firmly established knowledge. With this intention Schiller enters the sphere of influence of Kant. From the armoury of the sage of Königsberg he takes as weapons, the categories, with these to gain and maintain his new kingdom. The disciple appropriates the work of the master: every fresh acquisition of knowledge becomes productive of new life, because it unites itself with ideas which were already prepared within him: from each fresh union proceeds some fresh effort: aesthetic essays, each of which points to an advancing culture, are the documents of the clarifying of Schiller's ideas. His whole work aims at obtaining a foundation of reality for philosophy, at utilizing theoretic knowledge for life. Kant's doctrine of freedom, which Schiller perceives a clear echo of his own creed, becomes the foundation of all his investigations. With his conception of beauty as "freedom in the phenomenon" he acquires an organ with which to apprehend, not only natural and artistic objects, but also what is aesthetic in the moral life. The beautiful world of sense becomes a symbol of free, self-determinant personality. "Every beautiful natural object is a happy pledge, which calls to me: 'Be free, as I!'" In this way of relating the beautiful and the moral and yet preserving for both spheres complete independence, lies the peculiarity and uniqueness of Schiller's thought in these fundamental essays.

In his inflexions on Kant's doctrine of the moral consciousness of his law of duty with its Draconic severity he develops a new aesthetic view of life, his ideal of humanity in which unite "grace" and "dignity" as reflecting the "beautiful soul" and the "sublime character". For the efforts of the individual this furnishes an unending task. But what holds good for the individual holds good for the race: it must be applicable to the whole life of civilization, and in so far as it is a teleologically determined development, it must be an education of the human race.

But the erection of an ideal of culture presupposes dissatisfaction with present culture; it implies criticism of culture. Schiller has repeatedly expressed himself on the civilization of his day. His starting point is the revolutionary attempt of the French to substitute for the historical, naturally developed state, a state fashioned according to pure laws of reason. This undertaking seems to the German poet—honorary citizen of the French Republic—to have failed in the bloody horrors of the reign of terror. The drama of the Revolution revealed to all who had eyes to see the two extremes of decadence: on one hand brutality, on the other, effeminacy. The picture of this "civilization," which Schiller paints at some length, is made most vivid by contrast with the bright picture of the Hellenic world. There, form and content, work and joy of living were one youth of ima-

gination was united with manliness of reason. In pitiable contrast with this undivided whole, stands the modern dissipation and stunting of energies. Then every individual was a "representative of his time", now-a-days "we have to question one individual after another in order to get at the totality of the race." "Eternally fettered to a tiny isolated fragment of the whole, man develops only as a fragment: the monotonous noise of the wheel he drives for ever, in his ear, he never develops the harmony of his being, and instead of expressing humanity in his own person, he becomes a mere reprint of his business, his science. Thus the concrete life is killed so that the abstract entity can prolong some wretched existence."

Does it not seem as if these phrases were coined expressly for our present time? The lack of higher interests in our hired workmen, our jaded business-men, all our modern specialists are hit by them. Also the other evils which Schiller describes and laments, become greater and greater with the increasing multiplicity and differentiation of our duties, with the increasing complexion of social and political life. By exceptional fostering of individual faculties, our modern development tends more and more to further one-sidedness and dissipation, to rob life of its unity. Our restless life is divided between nervous excitement and narcotics; confusion of culture and chaos in all spheres of activity are the distinguishing features of our time. In short, the extremes that Schiller contends against, exist now in greater profusion than ever. Therefore the ideal of aesthetic culture, which Schiller strove to attain in his own life holds as good for our time as for his.

This ideal is that of personality in the fullest sense of the word. Schiller cannot and will not renounce his belief that we are capable of advancing to a new civilization which shall combine all the gain of thousands of years of toil with personal perfection: to a harmony which shall proceed from the highest development of the sensuous and intellectual powers in man, and shall include both head and heart. Thus personality appears as an aim set before us and all humanity seems to be developing towards an infinitely distant goal, a goal which individuals of perfect intelligence can reach at any moment and which must hover before us all during our weary pilgrimage through life, promising us happiness and lavishing on us its blessings. But the only thing that can lead man to this goal, and quicken him on his way, is art, beauty, high, true art which never merely aims at some ephemeral dalliance, momentary intoxication and dream of freedom and deliverance, but which makes us truly free and delivers from every burden and pain of earth. The man who, through true art, is born again becomes a new creature, a blessed child of God, a lord who "has all power" and whom "nothing can take captive."

We cannot here point out in greater detail, how Schiller founded and formulated the educative value of art and connected it with all the great ends of civilization. Certainly no one before him recognized art as such an independent realm, complete in itself and valued so highly the role of beauty as a factor in social and political life. We must emphasize just one point more: the ideal of Schiller is far removed from that life-shy sentimentalism of the aesthete, from that revelling in the apotheosis of art, calculated only to alienate men from

morality. Rather, we must pursue this ideal, while retaining all seriousness and fidelity to duty. "Nicht vom Kampf die glieder zu entstricken," not to make men idle, lax and faint for the duties of life, must be the effect of artistic pleasure. But art must offer man a sanctuary, in the realm of the ideal he must gain fresh courage and strength for the battles of life. And to equip him for this struggle his highest intellectual force must be awakened. We must make an end of all endeavours whose aim is to conceal the true aspect of things. "Let us look with undaunted eye at frowning fortune. Not in ignorance of the dangers lying in ambush about us, only in full knowledge of them lies our salvation." But it is the duty of tragedy to teach us to know the inevitable necessity of the course of fate. Yet we are not to grow faint-hearted at the "tragic aspect" of the world, but to become conscious of our freedom, our force of mind and to rouse ourselves to stout resistance. Nor by voluntary submission to the power of destiny, disarms it. To transform the inevitable into one's own free action—this the highest doctrine of the poet of freedom. And he justified this doctrine in the struggles and victories of his own heroic life; the great characters of his tragedy bear witness to this highest power of human beings.

(Translated from the *Frankfurter Zeitung*, by E. W. P.).

Whiffs from the Q. W. N. Banquet, Nov. 26th.

PRINCIPAL Gordon and Dr. Ryan both congratulated the Association on the hearty tone of the gathering. The best in this respect in the history of Queen's dinners—they said.

The Menu card was a marvel of taste and originality. Our dinner committee was a dandy.

J. C. Smith (Man) was moved to convulsions of song when he got the web-foot from Quill Lake. "Saw my leg off short."

The Toba yell is A, 1. and was well rendered. The new ending to the McGill yell rather bamfoozled some of us. Toronto's came easy.

We were all very modest in what we said about Queen's and about the West.

"That reminds me of when I was in Saskatoon—a green Englishman blew in" (The Standard Rep.).

Mr. Melville Martin, M. P.—our guest from Ottawa—complimented the students on the quality of the speeches rendered by them. Of course he didn't include "Ship-ahoy" MacDougall. Mac said that he had prepared a beautiful speech with poetry in it, but no amount of coaxing could persuade him to deliver the goods.

The McGill man told us of a fair co-ed down there who discussing B. C., exclaimed with delight "How splendid it must be to sit on the banks of the Fraser and see the little Indian boys go up stream on the backs of salmon!"

"I suppose the reason it is called 'Sunny Alberta' is because the sun shines there—as it does everywhere else."—E. A. Thompson.

Of course we heard about WHEAT. Too bad!

Prof. Skelton discussing the possibility of future cleavage between the West and the East, took occasion to point out the value of our party system in the prevention of any such split, inasmuch as the party system gives us another division of the people and the members of either party in one province, have strong interests in common with those of that party in the other provinces. It is thus a binding factor in the Dominion.

We were very sorry that the K.G.H. held our President a prisoner. We hope to see him about again soon. "Car" did very well in the chair.

The B. C. man remarked that many Easterners and Middle Westerners were dubious about passing the Kicking Horse, but he claimed that that was the only way into Paradise.

Urie's witty speech on college colours was only equalled by the M. P., who after quoting from the Menu card, "No man can be wise on an empty stomach", remarked "Don't know about that. Seems to me I am wiser when it is otherwise with me."

Say, boys, wasn't it great, eh? It was the first but it won't be the last.

Letter to the Editor.

IN the last issue of the Journal, (Dec. 2nd.) appears an article dealing with our projected Queen's Unit. The writer evidently has experienced a difficulty in reconciling our entering a career of militarism with the fact that Queen's boasts in being gifted with professors who rank highest in the world of philosophic thought. Now, Mr. Editor, may it not be well to remember that the pure idealism, which we faithfully hold to, here, at Queen's, does not mean the mere "following the lead of ideas." It would be irrelevant to attempt, even if our ability warranted the attempt, an explication of Idealism, but suffice to say, it is almost a truism since the days of Hegel, Caird and, no less so in the present under the greatest exponent of these, to hold as true that "Ideas" instead of leading away from the life of the nation, find their home in that life. We do not argue that the military status of the present age is final, but it is a fact to be admitted, and a fact that has justified its existence. Other ages may see its sublimation and our best contribution to that end is to permeate the idea of the militia with those very "ideas" we read of. Instead of allowing great standing forces to burden our land, is it not infinitely better to place within the keeping of college men, men who may be depended on not to be swayed by prejudice and fierce fanaticism, the dearest of all human and divine treasures: Home and Patriotism! It is not, I believe, self-assertion, but is realization of the dearest bond of Human life, rather Humanism, than animalism, for the best preventive of war is a citizenship *able*, as well as ready to defend the unit of the Empire, and if any class in the realm should be qualified to take up and purify that Privilege, it is that very class of college men who *dare* follow *Ideals*, not ideas, whithersoever they may lead.—E. W.

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Editorials.

PERHAPS the truth of the text, "He being dead yet speaketh," was never more touchingly shown than when the picture of the late Principal Grant was thrown upon the screen at the mass meeting of the students after the elections on Saturday. It was a moment full of meaning when such an excited mass of noisy, bantering students, could, on the instant drop all frivolity to pay their silent tribute to the memory of a man of whom the majority present had merely heard. It speaks volume for the character of the life that has gone, and suggests how potent and real is the influence that it now exerts. On the other hand, if they had been present, it would have been instructive to those who are continually reminding us that students, perhaps Queen's students in particular, are irresponsible and irreverent. No better criterion of student life could be given, than this which they unconsciously gave themselves to the memory of him to whom this extract has often applied:

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world: 'This was a man!'"

It is deplorable to see the way our lawns are being tramped up. It takes years to grow a rich velvety lawn and if things go on as they have been doing Queen's will never have such a possession. Morning, noon, and night, students troop across our grass areas and tramp them into mud. The growth of the summer months is entirely destroyed during the wet weather of the spring and fall, and so we never get any further ahead. Beautiful lawns would add much to the general appearance of Queen's and we think our students should show enough love for their Alma Mater to keep to the sidewalks while the ground is soft, even at the expense of a few extra steps.

The jam and crush around the post office door twice every day is, to say the least, most unseemly. It gives our few college rowdies an excellent chance to display their boorishness and they never fail to take advantage of it. When the

big rush is on at ten o'clock and again at four, it requires either the strength of Goliath or the patience of Job to win a place at the wicket. It is a case of *might not right* shall rule and the little fellow has to take a back seat. Besides it interferes very materially with the rapid delivery of the mail.

This could easily be remedied by having a railing so placed that the students would have to pass the bulletin board and the delivery wicket in single file. Such an improvement would be much appreciated by our more civilized students, and we hope *the powers that be* will see fit to act upon this suggestion.

In this issue we are publishing a translation by Prof. E. W. Patchett of an account of Schiller's Ideal of Culture by Karl Berger, Phil. D. It was written on the occasion of the 150th anniversary of Schiller's birth, on the tenth of November. Dr. Berger is the most eminent authority on Schiller at the present time, and his biography is regarded as the standard work on the subject. The article is therefore above the ordinary and should be of much interest even to those who have made little study of the works of one of the world's great men.

We are waiting to hear more of the Lunch Room that was proposed by the Levana Society for convenience of the students between the hours of twelve and two in the afternoon. *It is what we need*, and on the reading of the recent account of it in the Journal, we thought that at last we were about to get the institution that would subsequently develop into a first-class dining hall, capable of looking after the wants of the students at all times, and of handling the refreshment arrangements at our various functions.

The Final Year Dance Committee have honored the Journal with an invitation. We accepted it with pleasure, and had such a time that as yet we have been unable to show up at Sanctum.

Surely the person who took the light overcoat from the hall in the new Arts building by mistake, has had time to return it. A notice has been posted on the bulletin board since Wednesday the 24th inst.

Election Notes.

To the President of the A. M. S., we make *our Bow*.

It is not true that he drew a long *bow* over Jordan.

It would appear, however, that he has some considerable ability in the *beau* line.

Dennis Jordan said one of the best things when he drew attention to the clean, wholesome character of the election.

When will some more students learn to mark their ballots *in ink*? Don't tell anyone you lost your vote in this way.

Women students have a right to vote. Why should any candidate feel sore if they don't give him a majority?

Many voters evidently preferred to ride!

Carriages should not be allowed on the lawns.

The city vote if it had been taken, would no doubt have changed some of the results. It may seem unfair to some of the candidates, but on the whole, its exclusion makes a better election.

We congratulate Mr. Leckie on heading the polls.

And you, Mr. Mackinnon,, and a *freshman* at that.

Is another polling booth needed? After nine, before the final results were given—Somebody was slow—but they say *they* worked hard.

Ladies.



AS it usually happens when the Goddess Levana entertains, Grant Hall was filled to overflowing on Saturday afternoon, Nov. 27. Ample provision of the sacrificial offerings so sure to be required had been made by the various priestesses in charge, and it is hoped they may win for the different votaries, the smile of the Diety.

From the standpoint of the Society practical, the tea was a very great success. Reports from the various committees show a balance in favor of the society from the ice cream table of \$7.85; from the candy

table of \$37.03; and from the door, receipts of \$38.75. Expenses to the amount of \$8.69 were incurred at the tea table, thus leaving a grand total of \$74.91 to the good.

The annual Y.W.C.A. sale will be held Saturday, December 11, from 4 to 7 in Grant Hall. Come early and avoid the rush to get new designs in college banners, shields, cushion tops, calendars, blotters and novelties of all kinds.

The second of the inter-year debates was held at the regular meeting of Levana on Wednesday, December 1, between the girls of '12 and '13. The subject was, "Resolved that foreign missions are more necessary and beneficial than home missions." The affirmative was upheld by Misses McBeth and Hooper, while the cause of the negative was considered by Misses Farrow and Watt. Excellent arguments were presented on both sides and when the judges, Mrs. McNeil, Mrs. Jordan and Mrs. Mathieson returned to give their decision, they were pleased to compliment the girls on their ability. The decision was given in favor of the negative.

Miss Muriel Shortt, B.A. '09, is in Kingston for a two week's visit. Needless to say, everyone is glad to see her.

It is the hour between five and six p.m.; in the New Arts building there arise strange sounds. In the Levana Room (whisper it!) G. H - - ks is practising a violin selection, from another room come the strains of the Choral Club, yonder the Faculty of Education seems to be having a music lesson, and from the English room comes the roar of Sir Anthony Absolute as he rages at his son.

Enter Freshman—"Say, have I come to the wrong place? Is this Rockwood?"

A bright moonlight night on the lake shore.

She—"You can't guess what I have in my muff?." (It happened to be a couple of apples).

He—"No, what is it?"

She—"Well, it's something that once formed a bone of contention between two people."

He—"Oh, I know! It's your hand."

Mr. A.—"Cecrops lived in the attic regions."

Query—What was his room rent?

THE CRACK OF DOOM.

Prof. Sw-n-s-n—This examination will be held on the Last Day.

Miss M. (aside)—Well, that offers at least an "alternative."

Arts.

The Arts Society in establishing a military corps, was not aware that it was going contrary to the spirit of Queen's teaching, and we venture to say, further enlightenment will be necessary if its decision is to be altered. We believe that we are in harmony with the leaders in national thought, who maintain that armament is the only rational, indeed possible present means of keeping peace among the nations.

Germany is at present spending millions in strengthening her army and navy. She needs colonial empire if her commercial ambitions are to be gratified.

We do not propose, however, to discuss Germany's hopes, or in how far Bismarck's policy is being pursued by her. What we do want to speak of is Britain's position with regard to certain possibilities which she must be prepared to meet. If Germany is placed in a position to dictate to Britain as she has lately done to France and Russia, are we to offer her the Bible as our side of the argument? Roosevelt has said that the more battleships you have the greater surety there is for peace. His idea is, to first be sure you are in the right, that you are not trampling on the liberty of others whether the unit be the individual or the nation, then be sure that you can maintain the right in the face of a hostile, selfish opposition.

For these reasons we have established jails and penitentiaries in our midst.

The time will soon come we hope, when international law, when the Temple of Peace will unite all nations in a bond of fellowship, and war will become impossible; but this ideal will not help us in the solution of our present problem.

The Arts Faculty at Queen's is adding her mite, not with blood-thirsty, egotistic motive, but with the conviction that she is doing her duty to both God and country.

The question of having a year-book has come up before the year '11, and a committee is now discussing the pros and cons of the undertaking.

The great problem confronting the year '09 is to determine what is to be done with that big year picture.

Science.

PROFESSOR Wm. Nicol delivered an interesting lecture on "Deception in Engineering" before the Engineering Society last Friday. The speaker started with the old saying, "There are tricks in every trade," and showed clearly during the course of his lecture that the engineering profession was no exception. The Professor pointed out many ingenious and clever methods of "salting" mines and prospects.

Everybody is agreed in saying that the Final Year At Home was one of the most successful year dances for a number of years, chiefly due to the efforts of D. S. Ellis, M.A., Science '10, who was Convenor of the General Committee.

We are confident that E. S. Malloch of the Final Year in Science, who was appointed Convenor of General Committee for Conversazione, will make a success of that function.

John H. Marshall, B.Sc. '08, was in the city for the '10 dance.

ECHOES FROM THE ELECTION SPEECHES IN SCIENCE HALL.

H. S. Smith—"My only qualification for the office of treasurer is that I was once treasurer of a Sunday school class. However, I might mention incidentally that I have a second cousin who is a bank clerk."

11. N. MacKinnon—"I spent one year in Arts and one year in Science, but I must say I liked Science much better than Arts."

Professor Nicol says there are four kinds of liars. First, there is the ordinary liar, then we have the ——— liar, next the ——— ——— liar, and finally the mining expert.

Education.

A social evening was held by the Aeschylean Society on Friday, Nov. 26th, and those present all expressed themselves as having passed a very enjoyable evening. About 6.30 we assembled in the large English room, to listen to an excellent programme, consisting of addresses by Dean Lavell, Dr. Stephenson, and Principal Ellis; a recitation by Miss Davis; vocal solos by Miss McLeod and Miss Philp; a violin solo by Mr. Hicks; and piano selections by Miss Black, Miss Davidson, and Miss Maxwell. The programme was of such uniformly high quality that we cannot refer particularly to any part of it, but must give the greatest praise to the efforts of all who, by taking part therein, did so much toward making the evening the success which it was. Principal Gordon was asked to say a few words to the new society with the ancient name, and his remarks were greatly appreciated. The Principal told a good story, concerning Lieut.-Governor Fraser of Nova Scotia, who was once speaking against corporal punishment in schools. Governor Fraser said that he had never suffered in this way, except once, in which case he had been punished for lying. "But," said he, "that time I was telling the truth." A man in the audience, who had a rather poor delivery, called out, "It e-c-cured you, didn't it?"

Then we adjourned to the Levana room, where the Education students and their friends were presented to the patronesses, Mrs. Gordon and Mrs. Ellis. Programme cards were distributed, and shortly afterward the refreshments were served.—Owing to the rather awkward hour at which the social commenced, this was to many a most interesting part of the evening.—When the wants of the inner man had been satisfied, the piano was moved into the hall, and a couple of hours were passed very pleasantly in dancing, so that all too soon came the hour of 'Home, Sweet Home'. All left with the hope that the Aeschylean Society would be able, in the near future, to spend another evening as pleasantly as this one.

We wish particularly to express our appreciation of the kindness of those from outside the Faculty of Education, who contributed to the entertainment of the evening. We are deeply grateful to them for their assistance, and most sincerely thank them.

The following is an extract from a letter received by one of the Faculty, from Mr. J. J. Edwards, B.A. (Education '08) who is now Principal of Port Arthur Public School;—"I read the Education department in the Journal with much pleasure, and re-live the session of '07-'08. It is quite possible I shall be in Queen's part of next session to finish my specialist work."

The present addresses of several more graduates in Education have been given to us;—Miss Millie Doyle, '08, is teaching in Dutton. Miss Mabel Gesner, '08, is Principal of Jarvis Continuation School. Mr. Geo. Hofferd, B.A. '08, is teaching in Peterborough Collegiate Institute. Mr. Arthur Brown, '09, who has been teaching the West, has returned to Queen's and registered in Arts.

Alma Mater Election Results.

Honorary president, Dr. James Third (accl.) ; president, M. R. Bow, B.A. ; 1st vice-president, W. Dobson, B.A. ; 2nd vice-president, G. B. Kendrick, B.A. ; secretary, N. Malloch (accl.) ; assistant secretary, R. S. Stevens, B.A. (accl.) ; critic, John MacGillivray, B.A. (accl.) ; treasurer, H. Smith ; committee:—N. Leckie, H. McKinnon, N. Malloch, G. L. Campbell.

Divinity.

“**Q**UEEN'S stands for the divinity of man.” These were words uttered by Mr. Lawson Chambers in the address which he delivered before the Theological Society on Tuesday afternoon of last week. He had been speaking of the work that was being done in Turkey by those who were trying to bring to the Turks the gospel of Jesus Christ. Mr. Chambers is of the opinion that Queen's men are specially fitted to undertake this work. The above quotation expresses his reason for this opinion. The Christianity of Turkey has long lost any true sense of God's nearness to the worshipper, or man's power as one made in God's image to come into true communion with God. There worship is centred in images and ritual observances, while Islam teaches that wherever the Mohammedan is, he may fall upon his prayer-mat and worship the one true God. So that what is needed to-day to bring the gospel of Christ to the Turks, is the Christian life lived out by men in whom it is evidenced by all their acts. These are the men who know they are called to be sons of God, and have the confidence of that kinship. These are the only men who really influence for good any part of this world to-day.

The postponed meeting of the Queen's Theological Society was held on Friday evening of last week, when, “Problems in the Home Mission Field” was the subject. The discussion was led by Messrs. McIntosh, Menzies, MacTavish, Dawson and Shearer.

Next Friday, Dr. Third will deliver an address before Queen's Theological Society on the subject, “The Minister at the Bedside.” This will certainly be a very instructive address, especially to those who have the ministry in view.

Alumni.

IN Prince Rupert the other day an interesting little ceremony took place, when the infant son of Mr. and Mrs. Jas. Falkner, of Queen Charlotte city, was baptized by the Rev. Logie Macdonell, an old college-mate of Mr. Falkner's. This very young gentleman is the owner of one of the choicest town lots in Queen Charlotte, which was presented to him as the first white child born in the town. Mr. Falkner is a graduate of the year '03, and we expect to see his son registered at Queen's in the year '23.

At Yokohama, Japan, the announcement has been made of the engagement of Miss Lardee Rogers, only daughter of Franklin Rogers, U. S. N., to W. W. MacLaren, Professor of Economics in Kerogiguker University. The marriage will take place in March. Mr. MacLaren took his M.A. in '99 and his B.D. in '02, spending some time as pastor of St. Andrew's church, Picton, before going to the Orient.

Bardizag, Ishmidt, Turkey, has claimed another Queen's man in the person of W. F. Orok, '10 Arts. His year and his Alma Mater wish him all success in his work.

W. Ramsay, B.A., '02, who is principal of Listowel High School, has been offered the classical mastership in Regina Collegiate Institute. Mr. Ramsay has filled his position as principal so ably that the people of Listowel are very loath to let him go. Regina may think herself very fortunate if she secures his services.

W. F. Cornett, B.A., '07, M.D., '08, came home on Friday last. For over a year he has been on the staff of the S. R. Smith Infirmary, Staten Island, N.Y. One of the first cases he had anything to do with was a fracture of the leg, but unfortunately it was his own. Glad to see you back, Fred!

W. A. Pinkerton, B.Sc., '06, is teaching school and homesteading in Alberta, about one hundred and fifty miles south of Edmonton. "Steam drills and concentrators" have not had a very lasting effect on him for he has become a child of the soil and a pioneer of the western prairie.

Y.M.C.A. Notes.

DR. T. J. Gray, Medicine, '04, Queen's, is a flourishing practitioner in the town of Humboldt, Sask.

Dr. J. A. Harrigan, Medicine '05, Queen's, is practising at Minster, Sask.

Mr. F. V. Rielly, B.A., '07, is one of the many Queen's students who is successful in Western Canada. He is inspector of Public Schools at Humboldt, Sask.

On a Visit to the Lake in Stormy Weather.

When cold the winds blow off our native lake,
And thresh to foam the leaping waves they chase,
How can I tell the thoughts that through me pass?
To watch entranced the deep, dark, endless race
Of waves and waves, each filled with zeal
Upon the wave ahead to steal,
And crush it, ever vanquished in disgrace!

But ah, alas, it never does, until,
Broken itself upon the rocky shore,
It mingles in the everlasting where
With those that came behind and went before—
Its rise unknown, its end unknown,
How quick it disappears in foam,
To blank eternity forevermore!

"What subtle, spirit bond," I ask myself,
"Have these green waves my soul to hypnotize?
What unknown force thus holds my empty gaze?
What law of all creation Nature plies
To draw me so towards these waves,
Into their depths to make me gaze,
Enthralled with the charm that in them lies?"

It is the mystery of Life,—these waves,
So dark, so deep, unknown, move me to cry,
"What is this life, this dark, mysterious
Consciousness of self—what is this 'I'
That came from nowhere here to fare,
And passeth soon to who knows where?—
Perhaps there is no 'where,'!—who knows,—and why?"

"Then is this real,—this Life, here, now,
Or but as when in youth we live anew,
So real, the lives of those we read?" Oh, look
How ever on the deep waves glide; see, too,
How ever on, this life pursues
Its way, howe'er we think or muse
To know the fact the question tells, is true!

—"Adolescens."

Exchanges.

IN our magazine rambles we have come across the "Acadia Athenaeum." We are at once attracted and delighted with its tasty "get-up." Comparisons and criticisms, they say, are odious; then, this time we will not be odious. The "Athenaeum" is a very readable journal and occupies no mean place in the ranks of college journalism. Its November issue contains an excellent article on "The Value of a High Ideal in College Life." Since this is a topic of vital interest to the really wide-awake student, we feel we should not pass it by without placing it in the hands of our readers. We wish we could quote it all; but since our space is limited, we must be satisfied with a few of its creamy sentences.

. . . . "The man without the urgency of a high ideal in his life, be he college man or any other, is a fit subject for consideration or rather for blame. The mechanic needs it, and the student and the man needs it whether mechanic or student or anything else, for there is one obligation common to all, aside from the incidental occupation, and that is the duty and privilege of being good men, such as God would have, no matter whether artisans or ministers of state, ploughmen or preachers. . . . The ultimate and fitting product of all thinking and acting is character, pure and honourable character. If our activities do not culminate in that, they then fall short of the proper terminus. . . . It is not much, after all to be eminent as a physician or artist or statesman, if not in possession of a character justly commanding the admiration of the community at large. . . . The sphere of college life affords splendid opportunities for individual usefulness and growth, and he who would afterwards be of highest service in the world outside must be bent while at college, upon turning these opportunities to right account, or he will give no forecasting of profitable living when college days are gone. . . . What men are in the college period they are likely to be thereafter. . . . In these days when college organizations and the social side of college life are so much in evidence, the right ideal is especially essential to keep the train moving at sufficient speed along the main line and not to have it side-tracked any more than consists with the furtherance of the general aim. . . . The college life tries many a young fellow more sorely than he has ever before been tried. At college he likely finds himself with greater freedom than has formerly been allowed him, and if not carefully on his guard the large liberty will be used injuriously. He may fall into such habits and participate in such irregularities of conduct as must leave both himself and his friends considerable to recall regretfully. The devil is at college as well as at the homes where students come from. The need, therefore, that students should adopt high ideals and cling tenaciously to them, contrary to all efforts of the tempter is as clear as can be. If the college were a devil excluded haven, as anxious parents wish it were, then it would furnish small opportunity for moral and spiritual development. . . . Only that student is on the right track, who aspires to

full surrender unto broad leadership; and in him is forcibly demonstrated to fellow students and friends the inestimable worth of an exalted ideal during the college days."

Queen's University Journal, of October 27th, contains a splendid account of the Canadian Y.W.C.A. Conference at Elgin House. We are glad to know that theirs is a weekly journal, and hope that others will soon follow their plan.—"Vox Collegii."

Athletics.

THE DULL SEASON.

THIS is the dull season in Athletics. Rugby has gone to its eclipse for another year, and hockey has not yet come to its own. But soon the Journal will be able to fill its Athletic section with good news.

The proposed trip of our hockey team has fallen through, owing to the impossibility of arranging dates for the games.

CHANGES IN AMERICAN FOOTBALL.

New Haven, Nov. 30.—In a leading editorial to-day The Yale Daily News calls for football reform. The News advises barring the tandem plays, protecting players taking forward passes, and making it necessary to gain fifteen yards instead of ten in three rushes.

The editorial follows:—"Now, if the premise be granted that the open game is less dangerous and at the same time more interesting from the spectator's point of view, then this style of play wants to be encouraged. The most promising way to accomplish this is by putting fewer restrictions on the forward pass either as regards the action of the player making the pass, or the government of those positions permitted to receive the pass, and the reduction of the penalty for failure of the offensive team to intercept the ball properly.

Other means whereby the open play may be encouraged are the lengthening of the required ten yards in three downs to fifteen yards, or a rule preventing the tandem formations commonly employed on straight line plunges."

FRESHMEN CANNOT PLAY.

Toronto University Athletic Association took steps, last summer, to prevent freshmen playing with senior university teams. The object of such regulations is to make it impossible for those in charge of Athletics to bring in men for the purpose of building up a team in some branch of sport. The idea is a good one.

"No first-year student of the University of Toronto will be allowed in future to be a member of a senior intercollegiate team, rugby, hockey, soccer, track, lacrosse, tennis, swimming or any other."

This rule has been adopted by the athletic directorate. It emanated from the student body, and has met with the hearty approval of the faculties of the various colleges.

It is, in a sense, the first official recognition at any university in Canada that study stands first, and athletic prowess will not be recognized if it exists without a fair amount of application to the courses set down in the curriculum.

De Nobis.

Overheard on University Ave., a few days before the A.M.S. elections:
1st Lady Student—"You should vote for our boys."

2nd Lady student—"I should think not—What Arts or Divinity boys go to the dances?"

Prof. D-d—"Mr. Deck, give me your idea of philosophy."

Mr. Deck—"Hunting in a dark room for a black cat that isn't there."

Ted. Malloch took "Holy Orders" at Port Hope while returning from Peterborough recently.

Prof. M-p--l's definition of spherical trigonometry:—"Three knitting needles stuck in a potato."

Professor, 12 o'clock class—"What are the symptoms of concealed hemorrhage?"

T. M. Gl-br-th—"Patient standing in a pool of blood."

Fair Co-ed (to Divinity student just returned from a mission field)—
"It must be a great delight to have a congregation hang upon your words and to feel that you are moulding their thoughts and lifting them to a higher life."

D. S. (modestly)—"It is."

Prof. Skelton—"What political party was in favour of enfranchising the negro?"

Mr. Drysdale—"The Puritan party."

Scene:—Sr. Chem. Class, 1884.

Dr. Goodwin—"Saccharin is the sweetest substance known."

J. F. Smith (father of J. C. S.)—Looks across at the ladies and smiles.

Dr. Goodwin—"Evidently Mr. Smith does not agree with me."

Gymnasium Subscriptions.

Previously acknowledged, \$865.55. \$10, G. H. Heriot, N. Malloch, W. R. Rodgers; \$5, M. N. Omond, G. E. Pentland, E. B. Wyllie, R. J. McArton, E. P. Gibson, Prof. Waddell, W. J. Weir. Total, \$930.55. \$1,100 before 'Xmas is our motto. HELP US REACH IT.